

**EIGHTH SUNDAY AFTER PENTECOST**  
**The Sunday closest to July 6**  
**Proper 9**

**Genesis 24:34-38, 42-49, 58-67**

*This is the continuing saga of Abraham. Sarah has died and Isaac is not married. So A. sends a messenger to Abraham's clan in Haran to find a wife for Isaac because he doesn't want him "hanging" with those Canaanite women. Laban is an elder of the clan and we will meet him later in the story when Jacob sojourns there to get a wife for himself. This was, probably, a typical arranged marriage.*

The servant said to Laban, "I am Abraham's servant. The LORD has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. And Sarah my master's wife bore a son to my master when she was old; and he has given him all that he has. My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; but you shall go to my father's house, to my kindred, and get a wife for my son.'

"I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now you will only make successful the way I am going! I am standing here by the spring of water; let the young woman who comes out to draw, to whom I shall say, "Please give me a little water from your jar to drink," and who will say to me, "Drink, and I will draw for your camels also" -- let her be the woman whom the LORD has appointed for my master's son.'

"Before I had finished speaking in my heart, there was Rebekah coming out with her water jar on her shoulder; and she went down to the spring, and drew. I said to her, 'Please let me drink.' She quickly let down her jar from her shoulder, and said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the ring on her nose, and the bracelets on her arms. Then I bowed my head and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master's kinsman for his son. Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left."

And they called Rebekah, and said to her, "Will you go with this man?" She said, "I will." So they sent away their sister Rebekah and her nurse along with Abraham's servant and his men. And they blessed Rebekah and said to her, "May you, our sister, become thousands of myriads; may your offspring gain possession of the gates of their foes." Then Rebekah and her maids rose up, mounted the camels, and followed the man; thus the servant took Rebekah, and went his way. Now Isaac had come from Beer-lahai-roi, and was settled in the Negeb. Isaac went out in the evening to walk in the field; and looking up, he saw camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel, and said to the servant, "Who is the man over there, walking in the field to meet us?" The servant said, "It is my master." So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife; and he loved her. So Isaac was comforted after his mother's death.

*Think about Rebekah, maybe she wanted to get out from under her father's thumb maybe not but she literally is her father's property to dispose of as he wishes. So off she goes to a foreign land to become the wife of a man she has never seen to solidify clan relations. As the destination draws near, she notices a lean, lithe young man with an obvious presence striding across the field and find out this is her husband to be. "Hmmm." She thinks, "This may just turn out alright."*

### **Psalm 45:11-18**

*This is labeled as a Miskil of the Sons of Korah. It is an ode to a royal wedding and verses 1-10 are addressed to the king. The theme is following the marriage of Isaac and Rebekah only Isaac is not a king.*

11. "Hear, O daughter; consider and listen closely;  
\* forget your people and your father's house.

12. The king will have pleasure in your beauty; \*  
he is your master; therefore do him honor.

13. The people of Tyre are here with a gift; \*  
the rich among the people seek your favor."

14. All glorious is the princess as she enters; \*  
her gown is cloth-of-gold.

15. In embroidered apparel she is brought to the

king; \*  
after her the bridesmaids follow in procession.

16. With joy and gladness they are brought, \*  
and enter into the palace of the king.

17. "In place of fathers, O king, you shall have  
sons; \*  
you shall make them princes over all the earth.

18. I will make your name to be remembered  
from one generation to another; \*  
therefore nations will praise you for ever and ever."

1. This princess is probably from Tyre, so why she forget her people and throw her whole lot in with the king of Israel? \_\_\_\_\_

2. Vs. 17 & 18 They may or may not have had children but has the king's name been immortalized?  
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### **or Song of Solomon 2:8-13**

*This book is a collection of lyric poems and poetic fragments about human love and courtship such as would be sung at weddings. The poetry is graceful and sensuous and its imagery survives translation. The imagery is ripe with fecundity, it gets "hot".*

The voice of my beloved!  
Look, he comes,  
leaping upon the mountains,  
bounding over the hills.  
My beloved is like a gazelle  
or a young stag.  
Look, there he stands  
behind our wall,  
gazing in at the windows,  
looking through the lattice.

My beloved speaks and says to me:  
"Arise, my love, my fair one,  
and come away;  
for now the winter is past,  
the rain is over and gone.  
The flowers appear on the earth;  
the time of singing has come,  
and the voice of the turtledove

is heard in our land.  
The fig tree puts forth its figs,  
and the vines are in blossom;

they give forth fragrance.  
Arise, my love, my fair one,  
and come away."

*A slightly different setting, but can't you imagine Rebekah thinking the woman's part and Isaac responding?*

**or**

### **Zechariah 9:9-12**

*Last book of the Hebrew Scripture. Z's prophecies date between 520 and 518 BCE. This is well after the return to Israel. Z. shared with Haggai a zeal for the rebuilt temple, a purified community and a coming messianic age. This passage is from what is called in the book An Oracle.*

Rejoice greatly, O daughter Zion!  
Shout aloud, O daughter Jerusalem!  
Lo, your king comes to you;  
triumphant and victorious is he,  
humble and riding on a donkey,  
on a colt, the foal of a donkey.  
He will cut off the chariot from Ephraim  
and the war horse from Jerusalem;  
and the battle bow shall be cut off,  
and he shall command peace to the nations;  
his dominion shall be from sea to sea,  
and from the River to the ends of the earth.  
As for you also, because of the blood of my covenant with you,  
I will set your prisoners free from the waterless pit.  
Return to your stronghold, O prisoners of hope;  
today I declare that I will restore to you double.

*Only one animal. This is poetic redundancy.*

*Either the Nile or the Euphrates.*

1. What has come to pass? \_\_\_\_\_
2. What has yet to occur? \_\_\_\_\_
3. What's the problem? \_\_\_\_\_

### **Psalm 145:8-15 Page 802, BCP**

*A psalm of David. When David was not calling down curses on his personal enemies, he commonly expressed, in wonderful imagery, a personal God who cares about the poor and helpless as well as him.*

8. The LORD is gracious and full of compassion,  
\*  
slow to anger and of great kindness.

10. All your works praise you, O LORD, \*  
and your faithful servants bless you.

9. The LORD is loving to everyone \*  
and his compassion is over all his works.

11. They make known the glory of your kingdom  
\*

and speak of your power;

12. That the peoples may know of your power \*  
and the glorious splendor of your kingdom.

13. Your kingdom is an everlasting kingdom; \*  
your dominion endures throughout all ages.

14. The LORD is faithful in all his words \*  
and merciful in all his deeds.

15. The LORD upholds all those who fall; \*  
he lifts up those who are bowed down.

### **Romans 7:15-25a**

*This is about half way through Paul's lengthy treatise to his brethren in Rome. How well he describes situations I have been in and, I suspect, most of us. You get up in the morning with high expectations of yourself (at least subconsciously) and through out the day, one thing leads to another and all of a sudden it's. "Oh my God, what am I gonna do?"*

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

1. So just how does Jesus rescue us? \_\_\_\_\_

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### **Matthew 11:16-19, 25-30**

*Over the past weeks, we have heard some of the "hard words of Jesus. Here we have some comforting words. John the Baptist, Jesus' cousin, heard about Jesus' activities in prison. I suspect, for his own peace of mind, he asked his disciples to go to Jesus and inquire directly.*

Jesus said to the crowd, "To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

'We played the flute for you, and you did not dance; *I detect some sarcasm here.*  
we wailed, and you did not mourn.'

For John came neither eating nor drinking, and they say, 'He has a demon'; the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

*Note that wisdom is personified as female. Interesting in such a patriarchal society.*

At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke

upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

1. What is this? First he uses wisdom in a positive sense and then he puts down the intelligent and the wise? Are we supposed to be stupid and careless in order to have revelation and understanding?

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2. How can we reconcile "Come to me all....." with "take up your cross and ....." and "I came not to bring peace but a sword....." \_\_\_\_\_

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